582 /207 cont./ Suckling kinship is thought to exist where a child under two years of age has been nursed by a woman five times to its full satisfaction. Among the Makassarese, nursing 853 by the mother occurs at irregular times. If the child so much 582 as makes a sound, it is put to the breast. If the mother does not have enough milk, she is helped out. Preferably a sister or a cousin (samposikali) of the mother takes the child to her breast. Under these conditions it is difficult to prove that a young man or a young woman some twenty years before were both nursed by one and the same woman. Among religious families in the city of Macassar, women take care that they do not nurse a child of a sister or cousin lest difficulties arise later when they arrange marriages. In one of these kin groups, a marriage did not go through even though preparations were far advanced, because the suspicion had been uttered that bride and bridegroom had both been nursed by the bridegroom's mother. The young man was then married to a younger sister [184] of the bride. /208/ In Borongloë nothing was noticed by me of the awareness of this marriage prohibition based upon suckling kinship (1).

853

1. A mother of several children whose milk had continued to flow frequently nursed her grandchildren of approximately the same age as her youngest children. The nipple of an old woman who no longer produced any milk was used by the recently born child of her daughter as a pacifier. When a woman is pregnant (when the menstruation has 853 stopped for several months), 862

853/208 cont./
862

she begins to wean her youngest. The reason for still nursing her child of about two-and-one-half years who is able to walk, according to the mother, was that she was not yet pregnant. A child that already walks and plays but who still drinks from the mother's breast often turns out to be her youngest. A woman had continued to feed her first child (seven months old) while she was expecting her second. When the milk flow decreased, this child regressed considerably physically, since it was still taking little extra food. Only after the birth of the second one, when the mother was feeding both children, did the first one regain strength. This case must be regarded as an exception, however.

862

Weaning is done by means of a bitter fluid smeared on the nipple, which brings quick results. A woman was urging her child to suck even though she had just previously smeared her nipple. Later, when it was offered the breast, the child refused violently.

853
[565]

A wet nurse (anrong pasusu) is only to be found in karaeng circles. She is spoken of as

853 /208 cont./ amma'daëng (mother daëng). Being a wet nurse is called hereditary, in the sense that one likes to see that where a woman has a nurse, the daughter of this nurse is again the wet nurse for the daughter of this woman. A young mother of high nobility is said to be modern if she nurses the child herself. A marriage of a noble person with someone who is related by suckling kinship to him is out of the question.

[565]

[582]

582 Finally, it is considered natural to marry a kinsman. In the case of marriage to someone who is not related there is mutual insecurity. Such a marriage always has a practical purpose. People want to extend the circle of their connections, and sometimes it is believed to serve one's aspirations to rise best of all in this fashion. But in the case of such a marriage, the chance of failure is considered greater than in that to a kinsman. "Do not creep out" (teako alamba' assulukii) is said to one who has plans of marrying off his child outside the kin group.

[557]

Since a marriage to a non-kinsman, to a person of a different generation, and to a contemporary of the fourth and the tenth degree, is always regarded as unfavorable, there remains merely the possibility of marriage between contemporaries of the sixth and eighth degree. That is the marriage which, according to the figures given above (see pages 29 and 30), is, at the same time, the most frequent.